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standpoint, with especial emphasis upon National Government of the United States but with very good discussion of British and French and with some attention to others. Poor marginal notes, an index not fully worthy of the book, a few careless or superficial statements, some omissions on a few important points, are, after all, only incidental defects and detract not very greatly from the real worth of the study.

EDWARD JAMES WOODHOUSE,
Smith College.

A Christian's Appreciation of Other Faiths. By GILBERT REID, D.D. Chicago, Open Court Publishing Company, 1921, 305 pp.

On the subject of religion and the missionary as fundamental factors in international relations much might be (and perhaps ought to be) said. A Christian propagandist could display for admiration many virtues and beneficences of missionary institutions, but a writer of an objective temper of mind might feel compelled to moderate his transports. It is questionable whether missionaries as a class have the breadth of sympathy and the freedom of mind necessary to lead to a community of religions or to a community of nations.

Dr. Reid is an orthodox Christian missionary in China, and the fact that his methods have been suspected and opposed by his brethren serves as an indication of his divergence from type. His is not a militant ideal of the world conquest of Christianity by the destruction or subjugation of all other faiths. He would have a fraternity of religions in which common elements would be recognized and in which distinctive excellences would be appreciated.

The method is indicated in the title and sub-title. The latter reads, *A Study of the Best in the World's Greatest Religions*. The book is no scientific study of comparative religion, nor does it deal with all the great religions, but only with those met with in China, Confucianism, Taoism, Buddhism, Islam. The second part shows even greater freedom from prevailing narrowness and prejudice, for here we have appreciations of the Jew, of the Church of Rome, and of Unitarianism. Then, a little out of focus, instead of an appreciation of Scepticism by the author there is a chapter on appreciation of Jesus Christ by Scepticism. The inference, however, would seem to be that sceptics are not such bad fellows after all.

The third part discusses Concord among Religions and the Unity of the Faith, and an Appreciative Attitude toward other Faiths and its Bearings on Missions. In an appendix appears two chapters on Christianity and the Great War, and Religion and the Brotherhood of Nations. Religious and political internationalism are viewed as two aspects of the same thing.

There is danger in dwelling exclusively on the most attractive aspects of religions whether Christian or non-Christian. The method is apt to falsify the perceptive. But the student of international politics can welcome this book because it indicates how religious motives and sentiments may operate powerfully to produce the international mind so necessary to the successful functioning of international machinery.

ANDREW FISH,
Clark University.

Turkey, A World Problem of To-day. TALCOTT WILLIAMS. Garden City and Toronto, Doubleday, Page and Company, 1921, viii, 336 pp.

If fifteen years ago the situation in the Near East had been as complicated, critical, and dangerous to general peace as it is today, universal attention would have been centered upon it, and public opinion would have demanded and enforced improvement. At the present time so many larger questions are open that Turkey is almost forgotten. Yet war lingers there longer than anywhere else, Christian as well as Moslem fanaticism have not ceased to demand bloody sacrifices, economic activity is largely in abeyance, famine and nakedness increase, and from all these causes progress is turned backward and death takes a toll that is a disgrace to the twentieth century.

Dr. Williams raises his voice in the book under consideration in an earnest attempt to enlighten the world as to the facts, the background, the causes, and the immediate remedies for these conditions. Having spent his first sixteen years in Turkey, and having observed the progress of events in that land during a long lifetime since, he has accumulated a large stock of knowledge, opinions, and suggestions, as to the great question of the Near East—what shall be done with the lands that have belonged to the Turk? The argument is for the most part confined to Asia Minor, with some reference to Constantinople, on the ground that Syria, Palestine, Mesopotamia, Turkish Arabia, and the remaining possessions of Turkey in Europe have been finally disposed of.